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ABSTRACT

Marcus and Narcissa Whitman, from a settled area of upstate New York, arrived in Old Oregon Country (what is now eastern Washington) in 1836 to make a new home for themselves and their companions. This was also the land of the Cayuse Indians. This teacher's guide to the Whitman Mission Museum (Washington) is designed to develop an understanding of the two strong, vibrant cultures that met and eventually clashed at the Whitman Mission. The guide presents general information and is divided into the following sections: (1) "Cayuse Indians"; (2) "Whitmans and the Pioneers"; (3) "Science Activities"; (4) "Art Activities"; (5) "Math Activities"; (6) "Map Activities"; (7) "Writing/Spelling"; (8) "Physical Education Activities"; (9) "Social Studies"; and (10) "Appendix." The appendix includes recipes, books, and films that are available to school groups. (BT)

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WHITMAN MISSION TEACHER'S GUIDE

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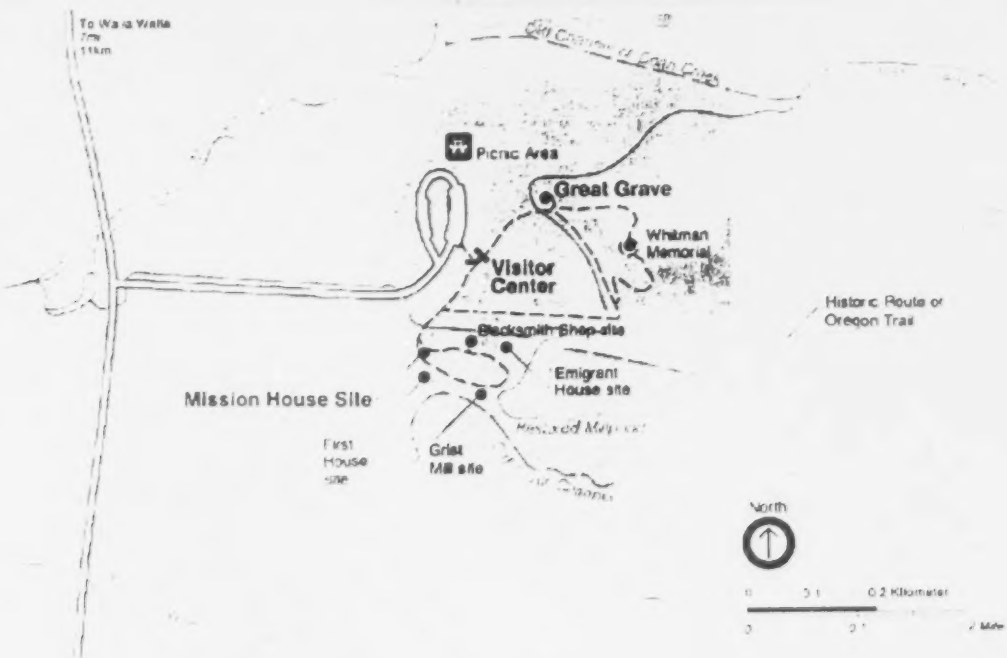
WHITMAN MISSION TEACHER'S GUIDE

GENERAL STATEMENT TO TEACHERS

We are glad you have chosen to visit Whitman Mission National Historic Site. This guide has been designed to help teachers who have selected Whitman Mission as a field trip destination. We hope it will be a useful tool in planning your classroom activities while studying this particular period in history. Nothing in this booklet is protected by copyright laws, so you are encouraged to copy and distribute anything you wish.



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WHITMAN MISSION
TEACHER'S GUIDE

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WHITMAN MISSION MUSEUM

The current Whitman Mission Museum opened in January, 1989, and is designed to assist the visitors' understanding of the two strong, vibrant cultures that met and eventually clashed at Whitman Mission. The museum is not intended as a visitor's sole source of information about the park or the events here. In order to gain a thorough understanding of the story of Whitman Mission, visitors should see one of the audio-visual programs in the auditorium, walk the park interpretive trails, and talk with a Park Ranger on duty in the Visitor Center.

The paragraphs that follow show the exhibit sequence a typical visitor or school group experiences in the museum as they walk through it in a counter-clockwise direction:

When the Whitmans arrived, the Cayuse had acquired the horse, their wealth was expanding, they were acquiring the best things the fur traders had to offer (metal axes, pots, knives, etc.), but they did not depend on traders for their livelihood. The artifacts on the entrance wall, along with the photographs, show a culture that was successfully using the area's hunting, fishing, and vegetation resources to provide all of their needs. Trading with other Indian tribes and with the Hudson's Bay Company supplemented their traditional tools and weapons.

The large painting in the corner depicts Waiilatpu, meaning "the place of the rye grass," before the Whitmans arrived in 1836. The rye grass, now known as Great Basin wild rye, is a native grass that grows 6-8 feet tall, and can still be seen at Whitman Mission.

The Whitmans left a strong, young, growing United States to come to an unclaimed and virtually unknown land. Marcus and Narcissa Whitman were from a well-settled area in upstate New York that experienced a great religious revival in the early part of the nineteenth century, known as the Second Great Awakening. The clock and rifle on the wall illustrate America's growing industrial might. The Christian Science Advocate contains the newspaper article that initiated the missionary drive into the Pacific Northwest.

Whitman was a well-trained doctor. Fairfield Medical College was a leading medical school of the time. As the Whitmans and Henry and Eliza Spalding left for the West, they had little idea of the trials they would face in the Old Oregon Country.

The diorama in the center of the room with the life-sized figures contains many messages. The first figure represents a Cayuse hunter with his bow and quiver of arrows. Almost all his attire is traditional, with a few trade beads added for decoration. The second figure, a Cayuse medicine man, is looking directly at the next figure, the mannequin that represents Marcus Whitman. The new and the old ways of medicine stare at each other.

The young Indian woman leaning on the fence has clothing influenced by trade goods, while the older Indian woman bent over digging roots is more traditional in her dress. She is using a wooden digging stick to dig koush roots and put them in her handmade bag.

The little girl in the green dress represents the children of both white and Indian parents (typically a white father and Indian mother). Her dress is made from trade cloth obtained from the Hudson's Bay Company. She is most influenced by pioneer culture, and is looking at the figure representing Narcissa Whitman. We do not know how accurate these mannequins of Narcissa and Marcus Whitman are. The important thing to remember is that one culture--the pioneers with their wheels and plows--contacted another culture--the Cayuse Indians.

In the corner are examples of the dishes, the stove, and other utensils the Whitmans used. Under the large painting of Whitman Mission are artifacts recovered from either the Whitman mission buildings or from Hudson's Bay Company's Fort Walla Walla, 30 miles west of the mission on the bank of the Columbia River.

Next, in the corner, is the end of Whitman Mission, eleven years after its 1836 establishment. Measles devastate the Cayuse tribe, and many Indians blamed Whitman for his inability to cure the disease. After the killing of the Whitmans' and eleven (11) others, and subsequent hanging of five Cayuse three years later for their alleged participation, the Cayuse tribe underwent profound changes.

A treaty in 1855 attempted to put most eastern Oregon and eastern Washington tribes onto reservations. After military campaigns were used to enforce the treaties, the tribes of central Washington were no longer a threat to pioneer settlement. Later years on reservations, examples of traditional clothing, and examples of trade goods round out the look at the Cayuse way of life.

In the last corner of the museum is the seasonal round, showing how, before white Americans came into the area, the Cayuse spent their year. Part of the year was spent in the mountains, part in the valley, and part by the river. The Cayuse traditionally were hunters and gatherers using the wild plants and animals of these areas to survive and flourish. Whitman first introduced agriculture as a way of life to the Cayuse.

THE NAME WAIILATPU

"Written by long-time Ranger Jack Winchell"

A young couple asked me to pronounce the Indian name for Whitman Mission. I said, "It's pronounced Why-ee-lat-poo, and the 't' in the 'lat' is half silent." They replied, "That's strange, we are from Hawaii and that is exactly how the word would be pronounced there. In Hawaiian, the 'wai' is pronounced as 'why', the extra 'i' is pronounced as 'e', and the rest of the word is pronounced la-poo. We don't have a 't' in our alphabet."

To me that was an interesting conversation because in 1838 the Hawaiian Mission sent a printing press to the Oregon missionaries, along with its twelve letter phonetic alphabet. Henry and Eliza Spalding, Cornelius Rogers, and Asa Smith added two letters, an 's' and a 't', to the alphabet and adapted it to the Nez Perce language.

According to some sources, the Indians and early settlers pronounced Waiilatpu with the more musical sound of Way-ee-let-poo; without any accent mark. Today, the Cayuse pronounce it Wah-eel-et-poo; also, without any accent mark. Marcus and Narcissa spelled it Wieletpoo in their early letters. But, after the phonetic alphabet was devised, they spelled it Waiilatpu. Waiilatpu is a Nez Perce word meaning, "people of the place of the rye grass", another translation by the Cayuse is reported to be "people of the shady place". Pu or Pum in a Nez Perce word means "people of."

The French Canadian trappers first saw the Waiilatpu Indians near the basalt outcroppings along the Columbia River. So, they called them Caiilloux, pronounced Cayuse, meaning "people of the rocks." Cayuse is the name they are known by today.

The native Cayuse name for themselves was probably Lík-si-yu. It is possible that Lík-si-yu was simply a name for a local group of Cayuse. The meaning of Lík-si-yu is not known, but according to legend, the Cayuse's native name meant "superior people."

The Whitmans settled in Cayuse country. And, whether you call it Whitman Mission, Waiilatpu, Wieletpoo, Te-taw-kin, or Lík-si-yu, or plain old Cayuse country, one thing is clear--the Whitmans were kind, generous, and courageous, with a clear vision of establishing a Christian community; a place where whites and Indians, settlers and Cayuse, could live, work, and farm together. The Cayuse were a proud, intelligent, and superior people caught in the tragic and misunderstood events that followed the coming of the white man--a religion they couldn't understand, a sickness that killed half the tribe, a treaty that took away most of their land, settlers that didn't abide by the treaty and took still more land, and the final shrinking of their reservation to its present size.

MOST FREQUENTLY ASKED QUESTIONS ABOUT THE WHITMAN MISSION

1. Was the mission built on the hill?

   No. The mission grounds lie to the south of the present day visitor center. The concrete structure on the hill is a memorial shaft to the Whitmans and their co-workers. It was dedicated in 1897, during a 50th anniversary celebration of the Whitmans' deaths. (The Great Grave was also dedicated at this time.)

2. Why did Whitman choose this location for his mission?

   The Whitmans and the Spaldings intended to settle among the Cayuse and Nez Perce. Together they decided to build two missions instead of one mission. It was then decided that Spalding would settle further east and the best site for Whitman Mission was in the vicinity of Walla Walla. Five good reasons for choosing Waiilatpoo as the site are:

   a) The Cayuse Indians lived in this area. The Walla Walla and Umatilla Indians also resided in the region.

   b) The site was near the location of the Hudson's Bay Company's Fort Walla Walla. Fort Walla Walla was located directly on the main communication line which linked Vancouver and Montreal.

   c) The chosen site marked the end of the long trail that wound through the Blue Mountains. Also, the Columbia River was nearby, and this river was the main artery of trade and travel in Old Oregon.

   d) The two rivers provided ample water and good soil for farming. e) The Cayuse offered this land to them.

3. Were the Cayuse the only Indians with whom the Whitmans worked?

   No. The Whitmans also worked with the Walla Walla, Umatilla, and to a lesser extent, the Nez Perce Indians.

4. Where were the Whitmans originally from?

   Marcus Whitman was born September 4, 1802 in Rushville, New York. Narcissa Prentiss Whitman was born March14, 1808 in Prattsburg, New York.

5. What religion were the Whitmans?

   Presbyterian. Marcus was made a Presbyterian elder of the Wheeler Church in 1834.

6. Where did Whitmans' child drown? What was her name and age at the time of her death, and where was she buried?

Alice Clarissa, born March 14, 1837 (on the evening of Narcissa's twenty-ninth birthday) was the first white girl born of American parents west of the Rockies. She died Sunday, June 23, 1839. She was two years, three months and nine days old. At approximately 2:30 in the afternoon, Alice went down to the river to get some water in two cups. Soon after, two (2) cups were observed floating in the river. After some time searching along the river, an old Indian found her body caught on a tree root which extended into the river. The exact location of her grave is not known today. It is believed to be in the vicinity of the current Great Grave.

7. Did the killings take place on the hill?

No. Marcus was the first one killed, in the Mission House kitchen, November 29, 1847. Others died at various spots at and near the mission, one died escaping, one died travelling towards the mission.

8. Were all the people at the Mission killed?

No. Out of seventy-five, thirteen were killed, seven escaped (including Hall, who disappeared), three half-breed boys were released, fifty were held captive. Of the fifty captives, two children and one adult died of measles. The remaining forty-seven were ransomed on December 29, 1847 by Peter Skene Ogden of the Hudson Bay Company.

9. How old were the Whitmans when they were killed?

Marcus Whitman was forty-five years old and Narcissa was thirty-nine years old.

10. What happened to the Mission buildings?

After the killings, the Indians destroyed everything they could. When the Oregon Volunteers arrived they partially rebuilt the main Mission House, and changed the name to Fort Waters. After they left, the Indians in the area once again destroyed all structures. Luckily for archaeologists, the fires caused the Mission House roof to fall on the foundations, preserving them.

11. Where was Fort Walla Walla?

There have been two Fort Walla Wallas in the Walla Walla Valley:

a) In 1818, the Northwest Fur Company built a fort near the confluence of the Walla Walla River and the Columbia.This was first known as Fort Nez Perce, but in later years its name was changed to Fort Walla Walla. Within the thirty-seven years of its existence, there were three forts built in this area, each one replacing the previous fort. In 1821, the Hudson's Bay Company took charge and operated

the fort until the Indian troubles began in 1855. This fort is the one that is mentioned in the Whitman story.

b) The second Fort Walla Walla was built in 1856 in the city of Walla Walla. Later it was moved to a location which is now behind the Veterans Hospital. It was strictly a military fort and did not have any bearing on the Whitman story. It was abandoned about 1910. This is the site of the present day Fort Walla Walla park, cemetery and museum complex, as well as the Veterans Hospital and grounds.

SAMPLE QUESTIONS ABOUT THE WHITMANS

1. What state were Marcus and Narcissa from?
2. In what year did the Whitmans arrive at Waiilatpu?
3. Why did the Whitmans come to this area?
4. What Indians did the Whitmans work with?
5. When was Alice Clarissa born?
6. When and how did Alice die?
7. How old was Alice at the time of her death?
8. What was the last name of the family of seven children who came to live with the Whitmans after their parents died?
9. Why did the Whitmans abandon their first house?
10. How did the Whitmans grind wheat into flour?
11. How was the mill powered?
12. What type of fruit trees were grown and how many trees were there?
13. What was the job of the blacksmith?
14. ame five items a blacksmith would make out of metal.
15. Where was the schoolroom at the mission located?
16. How many rooms were in the Mission house?
17. Name five children who lived at the Mission.
18. What is the name of the trail that runs through the Mission?
19. What disease was brought into the Mission by white settlers?
20. Why did so many Cayuse die?
21. What was the fate of a medicine man who failed to cure a patient?

22. On what date were the Whitmans killed?

23. How many people were killed during the massacre?

24. How many survivors were there and how long were they held captive?

25. What was the ransom paid in exchange for the hostages?

26. Who helped to arrange the release of the hostages?

27. What is the height and elevation of the Memorial Shaft?

28. When was the Memorial Shaft erected?

29. How many names appear on the Great Grave?

30. What are the names of the other two individuals that are also buried alongside the Great Grave?

ANSWERS TO SAMPLE QUESTIONS

1. New York
2. 1836
3. They came to build a mission and to teach the Indians about Christianity
4. The Cayuse Indians
5. March 14th, 1837
6. Alice died on June 23rd, 1839. She drowned in the Walla Walla River
7. Two years and three months
8. Sager
9. The first house flooded because it was built too close to the Walla Walla River
10. Flour was ground up using a grist mill
11. The grist mill was water powered
12. There were 75 apple trees, plus a nursery of apple, peach and locust trees.
13. The blacksmith's job was to make items out of metal
14. Some of these include horse and mule shoes, gardening tools, carpentry tools, etc. Any five would be OK.
15. In the Mission house
16. There were eight main rooms
17. 1) Helen Mar Meek 2) Mary Ann Bridger 3) David Malin 4) Perrin Whitman 5) Catherine Sager 6) Elizabeth Sager 7) Francis Sager 8) Hannah Louise Sager 9) John Sager 10) Henrietta Sager 11) Matilda Sager
18. The Oregon Trail
19. Measles
20. The Cayuse had no natural resistance to the measles

21. Death, if the relatives of the deceased insisted

22. November 29th, 1847

23. Thirteen were killed at or near the site of the massacre

24. There were 49 survivors held for one month

25. 62 blankets, 63 shirts, 12 guns, 600 loads of ammunition, 37 pounds of tobacco, and 12 flints

26. James Douglas and Peter Skene Ogden

27. 27 feet total; elevation at base of memorial shaft: 720 feet above sea level

28. 1897--at the 50th observance of the massacre

29. 14 names

30. William and Mary Gray

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Section One - Cayuse Indians

HISTORICAL HIGHLIGHTS

The Plateau Indians of the Oregon Territory lived in the area between the Cascade Mountains and the Rocky Mountains. Much of this area is high flat land, but there are also mountains, canyons, and many rivers and valleys. Part of this area is now the eastern part of the state of Washington, including the place that is now the city of Walla Walla. Some of the tribal names were Snake, Cayuse, Umatilla, Yakima, Spokane, Palouse, and Walla Walla; all familiar place names in this area today.

The people of the Plateau moved from place to place to gather growing edible vegetables which made up much of their food,such as the camas, kouse, and bitter-roots. Their fruits were the serviceberry, chokecherry, huckleberry, and wild strawberries.They made woven bags out of Indian hemp and the designs were created out of grasses, such as rye grass, bear grass, or hemp and, later, corn husks. Different sizes and shapes were created for carrying their harvest and personal belongings.

Their homes were movable tepees made of poles covered with mats made of tule (pronounced too-lee) reed, a tall, tough reed that grows in wetlands in the Walla Walla area. In winter they made more permanent homes. They dug a pit a few feet into the ground and over it constructed a framework of poles which they covered with the tule mats. Then earth was piled up around and partly over the structure to provide insulation. The large winter lodges that were shared by several families were rectangular at the base and triangular above. They were built with several layers of tules; as the top layers of tule absorbed moisture, they swelled to keep moisture from reaching lower layers and the inside of the lodge.

In addition to gathering, these Indians were also hunters and fishermen, with salmon making up a major part of their food supply. Later, when horses came to this area, there was also trading for buffalo with the tribes on the plains east of the Rocky Mountains, and groups of hunters rode far to hunt buffalo, deer, and elk.

The Cayuse were the Indians who lived in the area of the plateau where Walla Walla is today. Their territory was at acrossroads of the Oregon country. The Indian and trapping trails from north, south, east and west crossed their lands. Theylived near the great Columbia River which served as a highway for many Indian tribes.

Learn more about the culture and history of the Cayuse, Umatilla, and Walla Walla People at http://www.umatilla.nsn.us/history.html

THE SEASONAL CYCLE

WINTER:

Winter was the time of year when there was the least movement and food gathering activity. Indians ate mostly stored foods (dried fish, roots and berries) supplemented by an occasional deer or elk driven into the lowlands by snowfall.

In most areas there were permanent winter village sites in river valleys where there was firewood and shelter from the wind. Many of these villages were occupied for generations.

Manufacture and repair of tools and clothing occupied much of the winter. Storytelling and ceremonies also took place, making it a sacred season in some areas.

EARLY SPRING:

When stored foods were running out and before late spring fishing and gathering could begin in earnest, Columbia Plateau Indians faced the time of greatest food scarcity. In some years this meant actual famine, although often it only meant that the large winter camps had to be broken into smaller groups; small family groups went off in different directions to hunt and to gather the few plant shoots appearing above ground. These small groups had a better chance of finding foods and would be less likely to overhunt or overpick an area, thus protecting both themselves and their environment.

LATE SPRING AND SUMMER:

In mid-April or May food became more abundant. The fish runs increased and root crops began to ripen. First-salmon ceremonies and root feasts marked the beginning of this season of plenty. Large groups of people, sometimes from several different tribes, would gather at accustomed fishing spots along the major rivers and streams. While men fished, women went to the marshes, flatlands and hillsides to gather roots, such as camas. As the summer progressed, various food became available.

The Cayuse shared fishing, hunting, and plant-collecting lands with the Umatilla, Walla Walla, and Nez Perce throughout the Blue Mountains.

The middle of summer was marked by a slowdown in food gathering and more emphasis on social events. Dancing, gambling and trading brought Indians from many tribes together and often led to intermarriages that created more permanent alliances between tribes.

FALL:

After the last big migrations of salmon, most tribes split into smaller groups and headed for favorite spots in the hills and mountains. The women gathered berries while the men hunted. This was the last chance to gather fresh foods before winter and much time was spent in

preparing for the coming season. Hides were readied for tanning, wood and mats where gathered for house repair, and the last game and berries were dried. As the first snows began to fall, the scattered groups gathered together in winter villages where they began preparations for the coming spring.

NEZ PERCE NAMES FOR THE MONTHS:

The Nez Perce Indians made their living according to the seasons: El-weht (Spring); Ta-yum (Summer); Sekh-nihm (Fall); A-nihm (Winter).

JANUARY---We-lu-poop. Season of cold weather.

FEBRUARY--Ah-la-tah-mahl. Season of hard time to build fire.

MARCH-----Lah-te-tahl. Beginning of blossoming flowers season.

APRIL-----Keh-khee-tahl. First harvest of roots known as keh-kheet.

MAY-------Ah-pah-ahl. Season of the making of Up-pa (baked loaf) make from ground Khouse.

JUNE------Toose-te-ma-sah-tahl. Season of migrating to higher elevation to dig the roots.

JULY------Heel-lul. Season of melting snow in the mountains.

AUGUST----Tah-ya-ahl. Season of midsummer (Ta-Yum) hot weather. It is also referred to as Wa-wa-mai-kahl, when the salmon reach the canyon streams or upper tributaries to spawn.

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SEPTEMBER-Pe-khoon-mai-kahl. Season of the fall salmon run going up stream or when the fingerlings journey down river to the ocean.

OCTOBER---Hope-lul. Season when Tamrack needles are shedding and the trees turn color.

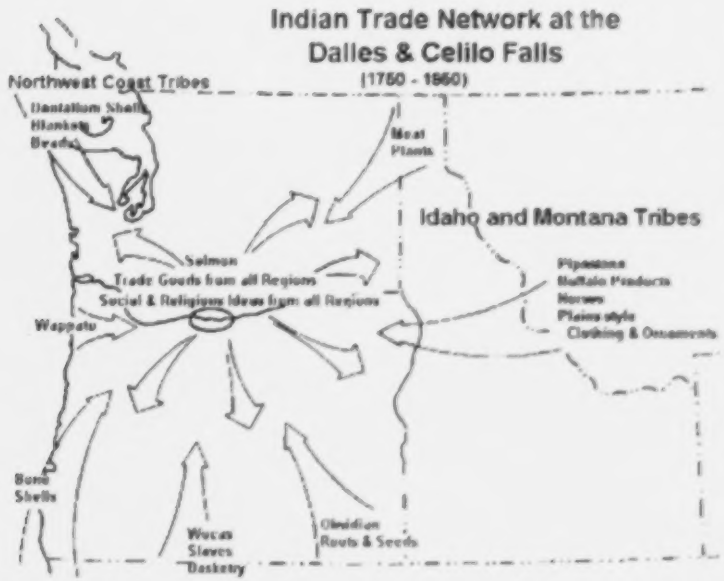
NOVEMBER--Sekh-le-wahl. Season of shedding leaves.

DECEMBER--Ha-oo-khoy. Season of the fetus in the womb of the deer.

Source of Nez Perce names for months:

Slickpoo, Allen P. Noon nee-me-poo (We, the Nez Perces): Culture and history of the Nez Perces. Allen P. Slickpoo, Project Director, Nez Perce Tribe; Deward E. Walker, Technical advisor, University of Colorado. [1st ed.] ed. Walker, Deward E. and Nez Perce Tribe. [Lapwai, Idāho: Nez Perce Tribe of Idaho,]; 1973.

INDIAN TRADE NETWORK



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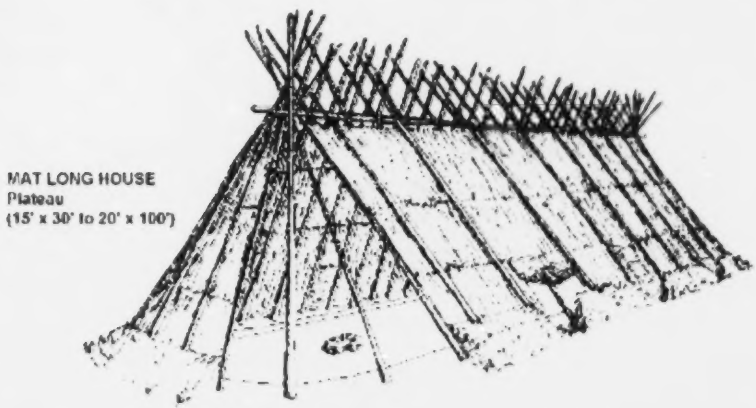
CAYUSE AND NEIGHBORING TRIBES MAP

The Cayuses and Neighboring Tribes in the Oregon Country at the Time of White Contact, About 1810

EASTERN OREGON WINTER DWELLINGS



MAT LONG HOUSE
Plateau
(15' x 30' to 20' x 100')

The mat longhouse, used in the Columbia Plateau Area, was constructed similarly to a tipi. A series of pole tripods were set up with double ridgepoles stretched between them. More poles were leaned against the ridgepole and the whole structure was then covered with mats. Earth was piled along the bottom for insulation. There were often several doorways along the length of the house. The longhouses were as long as the plank houses of western Oregon and held a number of families who chose a leader and acted as a group. Family fireplaces were lined down the center of the house eight to ten feet apart.

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INDIAN CHILDREN

Indian parents do not praise or reward their children for doing what is proper or right; they are expected to behave well, for this is natural and normal. Thus, a good Indian child is simply behaving as a child of his people should behave. On the other hand, a bad child is censured and the child who makes mistakes is shamed which, in an Indian community, is a grave punishment. As a result of they way they are raised, very few Indians will try to do something at which they are good; it takes a lot of courage.

A profound respect for the interests of others begins to show even in a very young Indian child. Children never interrupt parents. A little girl might leave the play group for a while and lean against an adult relative or sit in a lap. But only in grave emergency would she try to attract the attention of an adult. Subconsciously, children learn not to interfere or bother older people who are busy.

Indians rarely discipline their children in a fashion comparable to white persons. At first they are ignored and gently set aside or later addressed directly in a firm manner. Parents would often tell medicine men of bad behavior and the medicine man would talk to the children.

Indian parents are by no means busy all the time, and when they are unoccupied they like nothing better than to coddle, play with and talk to little children. When an Indian gives his attention, he gives all.

Educating the young in the traditions of their culture was an important and honored task for grandparents. Grandmothers often made traditional items of dress for their grandchildren. Grandparents were often responsible for moral instruction. Grandmothers would teach their granddaughters hide curing, clothing construction and ornamentation. A very strong tie with young and old was maintained.

Babies were kept in beaded cradle boards during their first year. The children learned at an early age to take pride in their ceremonial dress. Feathered headwear was made for children. Children often wore similar styles of clothing worn by their parents.

Gifts of new or special clothing were given at birthdays, recognition of honors or awards earned, graduation from school, etc.. These items were highly treasured and kept during much of the person's life. These gifts were a symbol of respect.

There were certain ceremonies or festivals held for children. They celebrated a child's first roots or first game ceremony where gifts were given to honor the accomplishments of a young person beginning to follow adult roles. A feast was held to celebrate a girl's first gathering of roots or a boy's first kill of wild game.

As well as learning their traditional ways, Indian children at the Mission were allowed the opportunity to learn housekeeping, sewing, reading, writing, and farming as well as religion.

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SECTION TWO - WHITMANS AND THE PIONEERS

THE OREGON TRAIL

The Oregon Trail was the highway to the future for many of those who traveled it. They hoped it would lead to a better life, more fertile land, and a chance to control their own destiny. For many these hopes and dreams were fulfilled, for some the dream died, the highway was filled with danger, hardships and tragedy. The road to the west, known as the Oregon Trail, had its first real traffic in 1843 when a train of about 1000 people left Independence for the west. Marcus Whitman traveled with this group of emigrants, helping to guide them across the great plains. The trail was used the heaviest until the mid-1860's, when traffic began to dwindle.

The road basically followed the Platte River. To the north lay the Rocky Mountains, to the south, desert. The Platte offered a central corridor to those heading west, first up the Platte, then the North Platte to the Sweetwater which led them to south Pass. From there by way of the Snake or Humbolt Rivers to reach the Pacific coast.

The Independence and St. Joseph, Missouri areas were the most common starting places. Folks gathered there in large numbers before heading out towards the west. This was the place to make sure your "outfit" was fully assembled and equipped. While television has led many to think the emigrant wagons were pulled with horses, the truth is oxen were the number one draft animal of the great migrations. About 80% of the wagons in 1850 were hauled by these creatures. Horses were expensive, about $200 for a medium quality one and their upkeep was demanding. A horse would not eat the dried grasses of the plains and he was bothered with insects, and the tepid water of the Platte gave him distemper. Horses were used only by those outfits well enough off to be able to carry grain for them.

Mules were tough and durable, and better able to survive the plains' dry feed and water, but at times their temperament was given to mayhem! They were often used for pack trains, but diaries are filled with the troubles caused by contrary mules. Oxen, on the other hand, were adaptable and calm. They survived on the dried prairie grasses. The Indians did not steal them as they would horses or mules. Oxen were also much cheaper, at $50 to $65 per head. It was recommended that oxen be not less than five years old. A wagon needed at least two span, or pair, of oxen to pull it and if possible, a spare pair should be taken. Oxen hooves required attention, and shoes were applied to their feet to protect them. If iron shoes were not available, emigrants nailed sole leather on or smeared the hooves with tar or grease and fastened on boots made of buffalo hide. Families had great affection for their oxen, giving them names like Brindle or Bright. When one died, the whole family grieved.

Wagons used on the Oregon Trail were not the boat-shaped Conestoga, but more of a farm wagon, capable of hauling from 1600 to 2500 pounds. It was protected with bows reaching about 5 feet above the wagon bed and covered with some type of heavy, rain proof canvas-like material. Spare parts, tongues, spokes, and axles were carried, often slung under the wagon bed. Grease buckets, water barrels, heavy rope (at least 100 feet was recommended), and chains completed the running gear accessories. When store-bought grease, necessary for wheel bearings was exhausted, boiled buffalo or wolf grease served the purpose. Provisions were of vital importance to the emigrant. The work was hard, so foods high in calories were favored. The food supply was the heaviest and most essential part of the covered wagon cargo.

A delicate balance was necessary, for hauling too much food would wear down the animals, but not enough could result in starvation. While some wild berries, roots, greens, and fish might supplement the diet, it was too risky to depend on these. It was also not a good idea to depend on too much success in hunting or foraging on the semi-arid and thinly covered high plains.Prior to 1849 there were no stores or respectable trading posts along the routes, and even after the establishment of the post at Scott's Bluff, and at the Army quartermaster posts at Fort Kearny and Ft. Laramie, supplies were meager and extremely high priced.

It was recommended by those who wrote early guide books that each emigrant be supplied with 200 pounds of flour, 150 pounds bacon, 10 pounds coffee, 20 pounds sugar and 10 pounds of salt. Basic kitchen equipment consisted of a cooking kettle (dutch oven), fry pan, coffee pot, tin plates, cups, knives and forks. Stoves were a help, but the smaller the better.

Bread-bacon-coffee was the staple diet. Most people extended their basic recommended list by adding dried beans, rice, dried fruit, tea, vinegar, pickles, ginger, mustard, and saleratus (baking soda). While pioneer women were used to baking bread at home, it took some experimenting and practice to bake bread in a dutch oven or reflector oven under prairie conditions with a buffalo chip fire, blowing ashes, dust and insects. Corn meal, and pilot bread or ships biscuits were also welcome additions.

While the science of dietetics was not completely understood, there were many suggestions to help ward off scurvy, dysentery and other ailments obviously directly related to an inadequate or unbalanced diet. Some pioneers brought a few chickens along in cages tied to the side of the wagon. Many drove milk cows along, especially those with small children. Milk was a health giving supplement to a family diet made up of mainly meat and bread.

The standard date for departure from any of the jumping-off places was April 15, give or take a week or two, with expected arrival in Oregon or California by hopefully September 1, but not later then October 1. An ideal crossing was 120 days, April 15 to August 15, a daily average for the 2000 mile long trail of 15 miles per day. A more realistic crossing took about two weeks longer. On a good day more they 15 miles could be covered, on a bad day, much less.

In many wide open places, trains broke up into two or more columns, spreading out to relieve the pressure on the road, in many places, once in line, stay in line. There were frequently quarrels between cattle and horse teams. Cattle were largely in the majority, and some of the drivers seemed to take delight in holding up the faster traveling horse teams in narrow spots.

The day usually started about 6am and lasted until around 5pm with a one hour rest at noon. This "nooning" was essential because it gave both man and beast a much needed rest. The oxen were not un-yoked, but allowed to graze.

The first order of business at the end of the day was forming a corral by pulling the wagons into a circle. It was normally circular or oblong shape with the tongue of one wagon chained to the rear of the neighbor's to form a fence. Originally designed as a defense against Indian attacks, which were rare, or desperadoes and wild animals, it became an institution, as much for companionship as anything else. An opening or two was left for passage of livestock which could be closed with the tongue of a wagon.

The evening campfire was important beyond debate. It provided comforting warmth, a place to dry wet clothes, and cook a hot supper. While the Platte River bottoms are choked with trees today, 150 years ago, frequent prairie fires kept the trees from maturing. How did the emigrants keep warm and fry their bacon and bake their bread? By cutting green willows when available, burning drift wood when found, breaking up the occasional abandoned wagon box, twisting dry grass into tight twists, or when the buffalo country was reached, using dry "buffalo chips", sometimes called prairie coal.

Water was important, of course, but was not a real problem from Missouri to South Pass. Most people took their supply directly from the Platte, which one witty traveler described as too thick to drink and too thin to plow. If springs were found, this was better water. The fastidious often tried to filter out some of the sand and other particles found in the river water. Some boiled their water, not so much to insure its safety, but to kill the wiggle-tails. Drinking untreated water was doubtless a factor in the high mortality rate.

Sleeping arrangements were elementary. Women and children might sleep on storage boxes in the wagon, but most likely bed was a blanket, a piece of canvas, and an India rubber cloth or buffalo robe on the ground. Tents were luxuries, and blew away in the wind, or often simply discarded. No sleeping pills were needed by the emigrant...fatigue and exhaustion made the ground seem soft.

The Oregon migrations were a family affair, often running at least 50 percent women and children. There were courtings and marriages among the young and unmarried members of the trains.

There was a high incidence of childbirth on the trail, and often those who kept diaries made no mention of an impending birth until a short entry announced the arrival of a new member of the family. Tragedy often came with the arrival of an infant, with death in childbirth not uncommon. Infant mortality was also high. Poor nutrition, lack of medical care and poor sanitation caused many of these deaths. A contributing factor was the necessity to keep moving westward.

Religion played a large role in the westward migrations, for a majority of these pilgrims were devout church goers. While it was not practical to lay over on Sunday, some sort of sabbath observance was usually held. If the train rested on the Sabbath, the women washed clothes or did extra cooking and the men repaired wagons, harnesses, etc.

Given the extremes which tested the emigrants to the limit of their endurance and fortitude, the evidence of crime among the travelers was low. Under the circumstances, the vast majority of folks behaved admirably. There were no civil laws, no marshals, sheriffs, or courts of law to protect those who crossed the plains. The military offered some protection near the forts, but that was limited. The only effective law was the inward sense of morality and the outward law-abiding sense that was normal for most pioneers.

While some people seemed to thrive on the excitement and adventure of the journey across the plains, for many it was an ordeal. After surviving untold hardships, there arose the threat of disease and death. There are, of course, no valid mortality rates available. Estimates are as large as 30,000 deaths, but a more conservative estimate in 20,000 for the entire 2000 miles of the California trail, or an average of ten graves per mile. Assuming the grand total of 350,000 people immigrating is correct, that averages one death for every seventeen persons who started.

Deaths occurred from poor sanitation practices in cooking and food storage, and bad water, and poor living conditions. Some people suffering from "consumption" or tuberculosis, made or tried to make the trip because it was believed that outdoor exercise would overcome the disease. What better exercise than walking across the prairie! Pneumonia, whooping cough, measles, small pox and various other miscellaneous sicknesses caused many deaths. Cholera was especially a problem, and the greatest killer of all.

Accidents associated with wagon travel took their toll also. Drownings, being run over by the wagon, accidental shootings, injuries from handling animals caused injuries and maiming as well as deaths. Fatigue caused carelessness and carelessness led to accidents.

The weather was among the hardships along the Platte and one which simply had to be endured. April and May could be cold and wet, and since the emigrants traveled with a meager supply of clothes and bedding, many were uncomfortable. Later heat and dust became the enemy. When it rained low places became bogs for wagons to mire down in, and rivers that had to be crossed became raging torrents.

After surviving the great prairies and Rocky Mountains, making their way along the Sweetwater and Snake Rivers, the Blue Mountains still had to be crossed. Many found the road through the Blues more difficult than crossing the Rockies. Travelers then journeyed across eastern Oregon to the Columbia. For some historians, the Oregon Trail ended at The Dalles, but many others believe it's true end is at Oregon City.

After reaching The Dalles, the wagon floated down the Columbia on rafts until 1846 when The Barlow road was built around Mount Hood, giving travelers an alternative to river travel.

Finally, the Valley of the Willamette. Here was the land office where you could file your land claim, where hopes and dreams either blossomed and bore fruit or died. Those who had endured, came to this valley to seize the land, settle it, come to terms with it and to call it home.

MISSION AND MISSIONARY FACTS

In 1836, Dr. Marcus and Narcissa Whitman, the Reverend Henry and Eliza Spalding, and William H. Gray crossed the North American continent from New York state to a remote and largely unknown land called Oregon. They came to establish missions among the Indians. Dr. Whitman established his mission among the Cayuse at Waiilatpu, and the Reverend Spalding began his work among the Nez Perce near Lewiston, Idaho. The trail the Whitmans followed across the continent had been established by Indians and fur traders and later became the Oregon Trail.

Narcissa Whitman and Eliza Spalding were the first white women to cross the continent, and the Whitmans' baby, Alice Clarissa, was the first child born of United States citizens in the Pacific Northwest. These two events inspired many families to follow, for they proved that homes could be successfully established in Oregon, a land not yet belonging to the United States.

In the fall of 1842 two important things happened: (l) The first large group of emigrants to travel to the Oregon country stopped at Waiilatpu for rest and supplies (they took wagons as far as Fort Hall in Idaho, repacked their belongings on horses and continued to the Willamette Valley on horse and foot). (2) The American Board of Foreign Missions received reports of dissension among the missionaries. Dissension and lack of money caused the American Board to order the Waiilatpu and Lapwai Missions closed. So, in the winter of 1842-43 Dr. Whitman rode across the Rocky Mountains in a desperate journey to the east to save the missions from closure. He was successful.

On his return to Oregon, he joined the Great Migration of 1843 and successfully led the first wagon train of emigrants to the Columbia River. This event gave the final thrust for the western expansion of the United States. The Whitmans' Mission, throughout the rest of its existence, was a haven for the overland traveler. Those who came this way could get medical care, rest and supplies.

The Whitmans worked among the Cayuse and Walla Walla Indians for eleven years. They tried to teach them the principles of Christianity and the rudiments of agriculture. They also treated their diseases. Dr. Whitman's success as a missionary was limited. Even though the majority of Indians liked and respected him, some threatened the missionaries and destroyed mission property. Despite setbacks and occasional hostility, the Whitmans refused to abandon the mission. Their best efforts failed to prevent distrust and unrest among the Indians, and, on November 29, 1847, the mission effort ended in an outbreak of violence.

Several causes led to the rising Indian resentment. Increasing numbers of emigrants and stories of settlers taking Indian land elsewhere convinced the Cayuse that their way of life was in danger. Their fears grew as measles, brought in 1847 by the emigrants, spread rapidly among the Indians.

The Cayuse had no resistance to the new disease, and within a short time half the tribe died. When Whitman's medicine helped white children but not theirs, many Cayuse believed that they

were being poisoned to make way for the whites.

In a tragic and bloody attack, born of deep misunderstandings and grievances, a small group of Cayuse attacked the Mission and killed Marcus Whitman, his wife and 11 others. The massacre ended American Board missionary work among the Oregon Indians. It also led to a war against the Cayuse, waged by settlers from the Willamette and Lower Columbia Valleys.

In 1848, Joe Meek carried news of the tragedy, along with petitions from the settlers, to Washington, D. C.. The massacre spurred Congress into creating the Oregon Territory in August of that year, thus forming the first territorial government west of the Rockies.

NARCISSA'S CHILDREN

Alice Clarissa Whitman

Whitman's own daughter born March 24, 1837 (born on the twenty-ninth birthday of Narcissa). First white girl born toAmerican parents west of the Rockies. Tragically, Alice Clarissa drowned in the Walla Walla River on June 23, 1839, two years and three months old.

Helen Mar Meek

Two-year old half-breed daughter of Joe Meek, mountain man, who was left on September, 1840 with the Whitmans. Helen died of measles nine days after the massacre.

Mary Ann Bridger

Jim Bridger's six-year old daughter who arrived in August or September of 1841. She was the second child accepted by the Whitmans. She, too was the daughter of an Indian woman.

David Malin

Spanish-Indian boy, between two and three years old when brought on March 2, 1842 by two Indian women to the Mission. Narcissa named him David Malin after a close friend from Franklin Academy. He was the third child accepted by the Whitmans.

Perrin Whitman

Marcus' thirteen year old nephew, who returned with Marcus Whitman to Waillatpu from Rushville, New York in 1843.

Sager Children

On October 17, 1844, the orphaned Sager children arrived at Waiilatpu. Ages at the time of

arrival at Waillatpu were:

1. John----------14 (killed during massacre)
2. Francis-------12 (killed during massacre)
3. Catherine-----10
4. Elizabeth------8
5. Matilda Jane---6
6. Hannah Louise--3 (died of measles on December 5 after massacre)
7. Henrietta------5 months

CHILDREN'S LIFE AT WHITMAN MISSION

The best known of the children the Whitmans took into their home were the seven orphaned Sager children. Much has been written about the Sagers. The surviving Sager girls wrote their reminiscences in their later year about their lives with the Whitmans. Much of the following text has been taken from Catherine Sager Pringle's memories. Catherine was 12 years old when she left Whitman Mission.

School usually opened in late October or early November and lasted five or six months. The children were in school from Monday morning until Saturday noon. Saturday afternoon was a half-day holiday and, if the weather was good after preparing for the sabbath, Mrs. Whitman would take the children out to ramble over the hills, or they would be provided "amusement" in the house. The Whitmans believed in young folks getting plenty of exercise.

The Sabbath was strictly observed. Preparations were made the day before and perfect stillness pervaded the house on Sabbath morning. In the winter, a Bible class was held on Saturday night. A subject was given to the children to prove from the Bible. Chapters were read from the Bible, each child reading a verse and giving his thoughts on it. The class closed by singing hymns.

On Sabbath morning each child was reminded that it was Sabbath and they kept still. Each one sat down with his or her books until breakfast. Those who could not read were provided with pictures. After breakfast they were dressed for Sunday school at 11:00 a.m.. Lessons consisted of eleven verses a week. The older ones were given notes and expositions to read on the lesson Sabbath morning. The time until 3:00 p.m. was spent in reading. At 3:00 p.m. they assembled to worship. Dr. Whitman read a sermon and the children were expected to remember the text. Sometimes they would be asked to tell or recite parts of it. The evening was spent in reading. Dr. Whitman used this time to teach the commandments. A prayer meeting was held on Thursday night.

Marcus Whitman always hired the housework done in the winter so as to give the children all the time to devote to their studies. In the summer, Mrs. Whitman and the girls did it. The forenoon was devoted to housework. Girls would go to the river all summer long for bathing every day before dinner. They frequently slept outside in the summer. The boys slept outside all summer.

Mrs. Whitman and the girls spent a lot of time rambling over the country in quest of flowers.

Mrs. Whitman was interested in botany and she taught them the love of flowers. They each had a flower garden which they had to weed and care for. In the spring, they all spent their time in the garden planting. This done, they had the time to themselves to spend as they pleased. Sometimes the boys would bring the horses up for riding. At other times they would accompany the doctor in his visits to see the sick in the Indian lodges. Occasionally, they would pack a lunch and go on a picnic in the hills. Mrs. Whitman amused the girls with anecdotes and at the same time distributed pieces of calico to show them how to make rag dolls. Rag dolls were pieces of cloth rolled up with eyes, nose and mouth marked on it with a pen. Helen Mar Meek and Mary Ann Bridger would take pieces of board or a stick and carry it around on their backs for a baby, so Narcissa taught them to make rag dolls.

Elizabeth Sager had an Indian papoose doll given her by an Indian woman, bound up and dressed in deerskin on a papoose board. The hair was wool from a black sheep and the eyes were trade beads. Mrs. Whitman also gave each of them a string of beads to wear, with the understanding that the one who misbehaved had to return the beads to her. The doctor and his wife were strict disciplinarians. Mrs. Whitman was an excellent singer and she immediately began teaching the children to use their voices.

Their manner of living was very simple. Their meat in the winter was beef, and in the summer mutton and fish. Pork was seldom served. Unbolted flour, instead of fine flour, was used along with cornmeal. Tea and coffee were rare. The country abounded in wild fruits and a good garden supplied them with vegetables. Cakes and pastry were made only on holidays. There was, however, plenty of milk, butter and cheese.

Then came wash day at Whitman Mission. As early as 4:00 a.m. the help were led into the kitchen by Mrs. Whitman. Tubs and barrels were produced, with all the washing apparatus used on such occasions. The men and boys, with long aprons tied around them, brought water while the women washed and rubbed. Merry jokes passed freely and all went off in good humor. By school time, which was 9:00 a.m., the clothes were on the line. Wash day was fun for everyone.

The site at the Mission was rather unhealthy because of the evaporation of the alkaline ponds that lay around the place in the spring, and also by the close proximity of the Millpond. The children tended to be more or less afflicted with fever and sickness during the warm season.

The True Story of the Sagers

There have been several fictional stories and books written about the Sager family. These fictional accounts generally have been accepted as truth. The following is a brief factual account of the Sager story. A more complete, accurate account can be found in both SHALLOW GRAVE AT WAIILATPU by Thompson and STOUT HEARTED SEVEN by Frazier.

In the spring of 1844, Henry Sager packed his family and goods aboard a covered wagon and headed for the fabled land of Oregon. The Sager wagon joined the others of the emigrant train of that year and slowly the caravan pushed westward from Missouri. Mrs. Sager, already the mother of six youngsters and expecting her seventh, was not at all excited about going to the far West. She had already moved from Virginia to Ohio, then to Indiana, then to Missouri, in order to please her restless husband. Now she dreaded the thought of crossing the Rockies and making the long hazardous trip to the Pacific.

At the outset, the daily routine of breaking camp and moving the wagons into line was quickly established. But just as quickly, the Sager family was beset with difficult problems. Soon after starting out, Mrs. Sager presented her husband with a baby girl. While the mother was still regaining her strength, disaster fell upon nine year old Catherine, the oldest of the girls.

At Fort Laramie, Catherine caught her dress on an axe handle when she started to climb out of the moving wagon. She fell under the big moving wheels and her leg was broken in several places. Mr. Sager set Catherine's leg and did such a good job that Catherine had only a slight limp after it healed.

For the moment, however, the wagon box must have resembled an ambulance, with Mrs. Sager, the new baby, and Catherine all suffering from the jolts and bumps of the trail.

BEST COPY AVAILABLE

Yet, Catherine's accident had one good result. It brought Dr. Dagon into the lives of the Sagers. Dr. Dagon arrived after the leg had been set and checked the break. His help was to become even more important as the wagons moved westward. By the time the emigrants reached South Pass, the gateway through the Rocky Mountains, Henry Sager was seriously ill with fever. His health steadily grew worse despite Dr. Dagon's treatment. By the time the old fur rendezvous of Green River was reached, the Sagers sorrowfully buried their father's body beside the stream.

The train had gone too far west for the Sagers to consider turning back to Missouri. Despite the fears of the unknown future, it was easier for the family to go on with the rest of the wagons. Mrs. Sager, not yet fully recovered from child birth and mourning her departed husband, now had all the respon-sibility for the seven children. She was not alone, however, because Captain William Shaw, who was the leader of that section of the wagon train, and Dr. Dagon made sure that the family was cared for. The doctor climbed into the wagon seat and drove the oxen the rest of the way to Oregon.

Slowly, the wagons lumbered along the Snake River and slowly, too, Mrs. Sager sank beneath the cares and sicknesses that hung on her. Overcome by illness, despair, and grief, she was not able to regain her health. She finally became delirious, and as Catherine sadly wrote, "at times perfectly insane." In the vicinity of present day Twin Falls, Idaho, Mrs. Sager said good bye to her children. She asked Dr. Dagon to take care of the orphans until they were safely in the hands of Dr. Marcus Whitman, the well known missionary in the Walla Walla Valley of what is now south-eastern Washington. Sorrowfully, the emigrants buried Mrs. Sager's body. The grief stricken children numbly climbed into the wagon, and Dr. Dagon guided the oxen toward the setting sun. The two boys, John 13 and Francisco 12, were old enough to take care of themselves. But the five girls, Catherine 9, Elizabeth 7, Matilda 5, Hannah Louise 3, and the new baby, needed the care of adults. Despite large families of their own, the women of the wagon train opened their hearts to the orphans and spared what time they could in taking care of the little girls. Several women on the train nursed the baby, so that it survived the weeks that lay ahead of them. This was only the second year that emigrants had taken their wagons all the way to the Columbia. Dr. Dagon, although he immensely enjoyed driving the wagon which had by now been reduced to a two-wheeled cart, was not particularly skilled in driving oxen over the treacherous trail of the lower Snake River. Perched on top of the cart, he urged the oxen on by swearing loudly when he thought that would help. The girls, crowded behind him, had been taught by their parents that swearing was not proper. Everytime the doctor uttered an oath, one of the girls would promptly kick him in the broad seat of his trousers to remind him of their presence.

In late October, 1844, the cart pulled into the yard of the Whitman Mission at Waiilatpu. Captain Shaw, who had ridden on ahead to alert the missionaries asked Mrs. Whitman to come outside and see her new children. When Narcissa Whitman ran out to greet the dirty, barefoot orphans, her eyes saw a pitiful sight. Dr. Dagon, his work of father and mother now ended, stood to one side of the cart. Emotion showed strongly on his face as Narcissa murmured soft words of compassion for the ragged, little girls. The two boys, overcome by weariness and relief, began to sob. Catherine, with her crippled leg, also broke into tears, and the smaller children stood dumbfounded and afraid, not knowing what would happen next.

The seven orphans had found a new home. Years later, the three oldest girls were to recall many times the loving care of the Whitmans. They were to remember too, that their survival through the wilderness was due largely to the unselfishness of Captain Shaw, Dr. Dagon, and the unnamed pioneer woman. Years later, Catherine wrote, "We were all taken care of by the company. There was not one but that would share their bread with us."

In July of the next year, Dr. Whitman obtained a court order in Oregon Territory which gave him legal custody of the children "until further arrangements could be made." But for all practical purposes, the Whitmans had found seven children and the Sager orphans had found a father and mother.

Three years after their arrival, in 1841, the Sager children again were orphaned when Marcus and Narcissa Whitman lost their lives when the Cayuse attacked the mission. The two Sager boys, John and Francisco, were also killed. While a captive of the Indians, little Hannah Louise died from sickness. The four surviving girls, after their ransom from the Indians by the Hudson's Bay Company, were moved to the Wilamette Valley in western Oregon where the American settlements were centered.

Years later, the three older girls, Catherine, Elizabeth, and Matilda, were to write and speak often of the trip westward and the events at Waiilatpu. They gave high praise to Captain Shaw, the wagon master; Dr. Dagon, who had befriended them; the emigrant women; and, of course, Dr. Marcus Whitman and his wife, Narcissa.

Appraisal of the estate of Henry Sager delivered to Marcus Whitman by Wm. Shaw on the 6th of Nov. 1844

3 yoke of oxen at @50 per yoke----------150.00
The fore wheels of one wagon----------13.00
One cow----------37.50
One odd steer----------29.00
One cow (excluding five dollars expended
in procuring her from the Indians)----------20.00
3 chains and two yokes----------10.00
1 ax----------2.00
1 screw plate----------3.00

Total----------262.50 (sic)

June 25, 1845

Benjamin Nichols
Solomon Eads
Com. B. Magruder

WHITMAN MISSION
TEACHER'S GUIDE

Section Three - Science Activities

Geology

As the pioneers traveled the Oregon trail they came across various landmarks which they used to identify their position along the way. Examples would be Chimney Rock (Nebraska) and Independence Rock (Wyoming). The Cayuse Indians also had a landmark rock that came from an Indian Legend. It is located at Wallula Junction and is known as the "Ki-Use Girls." Smaller rocks were used as fish weights and for mortises.

Integrate geology into your curriculum by doing some of the following activities:

1. Review the three basic types of rocks: basalt, igneous and metamorphic. Have examples of each rock type for students to handle and examine. Discuss the differences of these three rock types and identify the rocks which the pioneers saw or used. Various uses of different rocks could be discussed and researched. Groups can review and research types of rocks and write mini-reports.

2. Have the kids simulate Independence Rock by writing their names on a piece of butcher paper and including their own personal messages.

3. Talk about hardness levels of different rocks. (Example-Limestone is a very "soft" rock, while granites and basalt are "harder" rocks.)

4. Have students bring in their own rock samples and match these with class samples. Students can also do this matching activity blindfolded and use only their sense of feel (hands only) to match up rocks by examining rock surfaces.

5. Have the students write about various uses of rocks (in the past and present). How did the pioneers and Indians use rocks? How do we use rocks today? Have uses for rocks changed through time? What materials do we use today instead of rocks? Why has the use of rocks increased or decreased over time?

6. Retell the Indian story of the "Ki-Use Girls" and have the students develop and write their own version of this legend. (The Cayuse Indians, Ruby & Brown, pgs. 75-76.)

Health

Compare diseases of yesterday and today. Mini-reports on various diseases would be appropriate. Reports could include causes of different diseases, numbers of people afflicted by various diseases, whether or not a disease was/is contagious, various symptoms, and available treatments or cures.

Diseases of Yesterday (During 1800's to early 1900's)

Dysentery

Measles

Influenza

Cholera

Scurvy

High Infant Mortality

Low Life Expectancy

Diseases of Today

Cancer

Heart Disease

Drug Abuse

Alcoholism

Obesity

High Blood Pressure

Aids/Sexually Transmitted Diseases

Soils

Initial Questions to ask Students:

Why did Marcus Whitman settle at Waiilatpu?

Why did he not establish the Mission closer to the Columbia River where access to supplies would be easier?

Why did he not settle closer to the Blue Mountains where lumber was more abundant? Good soil was important to farming.

Why did Marcus Whitman consider farming important in order for his mission to survive?

Why did he consider farming important to the Cayuse Indians?

Possible Activities:

1. Review different types of soil such as clay, sandy and rocky.

2. Review difference in topsoil, subsoil and bedrock. (It helps to have samples of each soil type as well as a magnifying glass.)

3. During the spring, identify and research the crops that Whitman grew at the mission site. (These should be corn, wheat, squash, potatoes, tomatoes, peas, melons and other basic vegetables.) In groups, have the students plant these vegetables in a different soil type. Have students predict what will grow the best and in what type of soil. Verify whether predictions were accurate or not--discuss reasons for accurate or inaccurate predictions.

4. If possible, make adobe bricks using materials in the following combinations:
   - clay soil and straw
   - sandy soil and straw
   - sandy soil only
   - clay soil only

   Predict which "adobe brick" will hold up best to weather and construct.

Adobe Brick Construction:

1. It will be necessary to make a mold to form the bricks. Whitman used a mold which measured 20" x 10" x 5". A mold can easily be constructed using pre-cut lumber.

2. Adobe is made best from clay soil mixed with straw. Mix the soil with water until it becomes quite thick.

3. Once the mixture has thickened, place it into the wooden mold.

4. Let it bake in sun for one to two hours (depending on weather and thickness of clay).

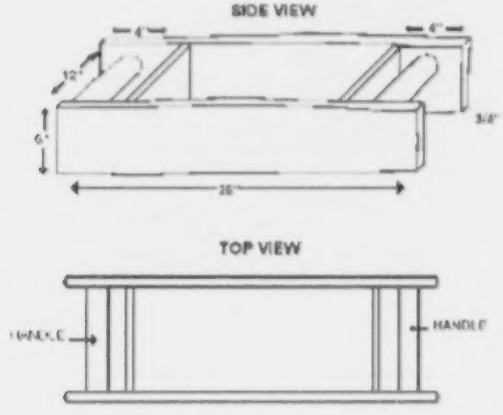
5. Once the clay has hardened, carefully take it out of the mold and lay this "brick" on end for an additional ten days before building.

** An alternative method would be to scale down the adobe bricks to a more manageable classroom size. (Approximately 2" x 4") Additionally, other items could easily be used as molds rather than having to construct them from scratch.

For example:

- small milk cartons
- plastic blocks
- cardboard shoe boxes
- Tupperware containers

From these smaller molds, smaller bricks would be produced, and it would be feasible to construct semi-scaled models of the mission buildings.



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Section Four - Art Activities

There are many possible art activities and projects that students could perform. The following list contains just a few ideas.

1. Indian beadwork. Individual beading kits are available from the Whitman Mission site at a small cost. Beading may be a difficult project for some (suggested for intermediate-level aged children) but could be used as an optional art project or an ongoing activity with a parent/teacher helper. ***This project requires much patience and time.*

2. Have students construct a replica of the mission using a mixture of flour, salt and water. Use tempera paint to whitewash the outside walls and green paint for trim (colors used on the original mission). The roof was made from sod--various shades of brown could be used. Models could be made to scale, thus incorporating math skills. In addition, wagons and other wooden articles could be constructed out of balsa wood, toothpicks, popsicle sticks, etc.

3. Indian Cornhusk Bag. These bags would be very difficult to accurately replicate, however, a mock cornhusk bag could be easily made by drawing patterns on colored construction paper and piecing together to make a paper "cornhusk bag." The Cayuse always used geometric shapes in their designs. Geometric designs could be used by students when designing patterns. Tempera paint, small beads, sequins, colored yarn, glitter, etc. could additionally be used to compliment this art project.

4. Make pioneer and Indian props for a play which could be performed. Possibly, get together with the school music teacher and collaborate on a project.

5. Have everyone learn the steps of some basic hand sewing/stitching. This could be accomplished by darning old socks, mending old clothes or making a simple pot holder. This project would give the students an idea of what it was like to be a pioneer, who had no electric sewing machines or much access to ready-made clothing.

6. Natural Dying. Some natural dyes could be produced by using plants native to this area. Students could experiment with various plants that produce different colors and could learn steps necessary to extract the dye from these natural substances. Pieces of cotton fabric could then be dyed. An excellent book is available at Whitman Mission that clearly outlines the steps used in this process.

7. Have the kids make some rag dolls, similar to those that the children at the mission played with.

8. Have the students make a construction paper weaving of an Indian bag or garment. Different colored strips of construction paper can be "weaved" together, creating various designs and patterns.

9. Make pencil sketches or paintings of Narcissa and Marcus Whitman. Pictures are available for kids to copy from or for the teacher to place on an opaque.

10. Make pencil sketches or paintings of Indian villages, the mission site, or of pioneers/Indians involved in activities. Drawing Indians with face paint or ceremonial clothing and decorations could be a very interesting and creative activity.

11. The interior of the Mission house is unknown as is the interior of the Cayuse lodges. Students could design possible interior plans and compare various designs.

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Section Five - Math Activities

Math

When you visit the Mission site make sure to bring rulers, yardsticks and string. This would be an excellent time to do some outdoor measuring.

1. The perimeter of the locations of the mission buildings are outlined with cinder blocks at Whitman Mission. Have the students measure the distance around each building. Various forms of measuring could be used. Students could work in groups. Dimensions of each building could be recorded and compared. An interesting activity would be to compare the sizes of mission buildings with sizes of present-day homes!

2. As an extension to the above activity is to have student use graph paper and draw the buildings on paper.

3. With measuring tapes or strings, have the students measure the circumference of trees at the site.

4. Determining age of trees. Obtain core samples from the local Forest Service Office. (These are free!) By counting rings, core samples clearly reveal the age of trees. By comparing various core samples with similar trees to those at Whitman Mission, students could estimate the age of the trees at Whitman Mission. A second way to determine the age of trees is to examine a cross-section from a log. Students add up the rings determine the age of the tree.

5. With the tree-ring samples, have students look up specific dates in almanacs and determine what significant events occurred on various dates.

6. Jack's Math -- see below

JACK'S MATH

Measuring Your Pace

1. Mark off 50 feet on the ground.

2. Starting with your toes on a starting line, pace the distance 10 times.

3. Divide the total paces by ten.
   125 paces
   10 times = 12.5 paces (average)

   125 paces--divided by--10 times--equals--12.5 paces (average)

4. Divide 50 feet by average paces. This is your length of pace.
   50 feet
   12.5 paces = 4 foot pace

   50 feet--divided by--12.5 paces--equals--4 foot pace

Personal Measurements

Name_____ Date_____

Address_____ Age_____

My height is _____ feet, _____ inches

My eyes are _____ feet, _____ inches above the ground.

My reach across, from tip of one outstretched hand to the tip of the other, is _____ feet, _____ inches.

The length of my forearm, from tip of little finger to elbow, is _____ feet, _____inches.

My hand span, from thumb to little finger, is _____ inches.

The breadth of my thumb is _____ inches.

The length of my index finger is _____ inches.

The length of my foot is _____ inches.

The length of my pace is _____ feet.

Distance from my _____ to _____ is exactly one inch.**

Distance from my _____ to _____ is exactly one foot.

Distance from my _____ to _____ is exactly one yard.

***Example: End of thumb to first joint. Must be determined for individual.*

MEASURING WIDTH

Indian Method

1. Stand on edge of pond. Place hand on forehead as though you were shading your eyes.

2. Tilt outside edge of palm downward until its edge seems to touch the other side of the pond. Hold hand steady and do not move it!

3. Make a right turn (90 degrees) and note the spot on the ground where the edge of your hand now touches. Mark the spot mentally.

4. Mark the place you are now standing with a stick or a rock.

5. Walk to the spot that you have mentally noted where the edge of your hand touched. Place a stick or rock at that location.

6. Pace off the distances between the two markers. This distance should be approximately the same as the width of the pond.

Pacing Method

1. Note a landmark (a) on the other side of pond. Place a stick (b) where you are, exactly opposite the landmark.

2. Stand at stick and pace off 100' at a right angle to line (ab). At this point place another stick (c).

3. Continue pacing along this line for half as much distance as before (in this case 50'). Place another stick (d).

4. Make another right angle and walk until you can sight stick (c) and the landmark (a) in a straight line, then stop. With another stick mark this point (e).

5. Now line (de) is half the distance across the pond. Pace line (de). Multiply line (de) by two. This is the approximate distance across the pond (line ab).

Compass Method

Walk West until point (a) is exactly Northeast. Sight compass North in line with tree.

1. Point compass North. Take compass reading across pond on landmark (a). (In example above North is across the pond). Place stick at point (b).

2. Turn (90 degrees) on the compass (in example this is a West). Now walk until the compass is halfway between the reading at point (ab) and the reading on the line you are now proceeding (bc). (In the example this is NE.)

3. At this point (c), line (bc)=line (ab). So pace distance of line (bc) and this is the distance across the pond.

MEASURING HEIGHT

Indian Method

1. Walk away from the tree, bend over and sight its top between your legs. When you can see the top of the tree while in this position, stop.

2. The approximate height of the tree will equal your distance from the tree. In bending over, grasp your knees or your ankle.

Stick Methods

1. Mark your height on the tree trunk.

2. Step back several spaces. Hold a stick up before you in an outstretched hand. Sight the height of your mark on the tree and mark this on the stick with your thumbnail.

3. See how many times this height goes up the tree. Multiply the number of times by your height. This is the approximate height of the tree.

Shadow Method

Formula: Length of tree shadow (ab) X Height of stick
Length of stick shadow (cd)= height of tree

(Length of tree shadow [ab]--divided by--Length of stick shadow [cd]--times --Height of stick--equals--Height of tree).

MEASURING SLOPE

1. Percent of slope is the number of units the land falls or rises in 100 units of horizontal distance.

2. To measure percent of slope use a stick 50" long and a level, or bottle with water and a yardstick.

3. Hold yardstick in upright position. Place 50" stick on slope and raise free end until it is level. Note its distance above the ground.

4. Read this distance in inches and multiply by two to get percent of slope.

***By knowing slope of land you can discuss what the best use of the land could be (farming, contour farming, pasture, wildlife, etc...) Get land use designations from Soil Conservation office.*

MEASURING WATER FLOW

1. L (length) = feet
2. W (average width) = feet
3. D (average depth) = feet
4. V (total volume) = L x W x D = cubic feet
5. T (time for float to travel L) = second
6. Rate of flow = L/T = ft. per second
7. Discharge = V/T = cubic feet per second

MEASURING AREA BY PACING

1. By pacing, find the perimeter of each house.
2. How do they compare? Which would have the most living space?

Blacksmith Shop

1. By pacing, find the square footage of the blacksmith shop.

2. Find sqare footage of the left hand room.

3. Eight people lived in this room. How many sqare feet did each person have to live in?

MEASURING CIRCUMFERENCE, DIAMETER, VOLUME AND BOARD FEET OF A TREE

1. Circumference: Use a tape measure. Measure around the tree at breast height.

2. Diameter: On the back of your tape measure, mark a line 3.14 inches from end of tape. Put a 1" mark there. From that mark, make another mark 3.14 inches farther down and place a 2" mark there. Continue doing this to the end of the tape. Each 3.14 mark represents one inch in tree diameter.

3. Volume: Volume of a cone equals 1.047--times--radius squared--times--height or pi--divided by--three--times--radius squared--times--height

4. Board feet: One board is a piece of lumber 1 inch thick, 12 inches wide and 12 inches long. This equals to 144 cubic inches. To find the total board feet in a tree, you divide volume in inches by 144 cubic inches.

   Volume in inches = Board feet in inches
   144 cubic inches (Volume in inches--divided by--144 cubic inches--equals --Board feet in inches).

This is the approximate total board feet in the tree. Usable or merchantable board feet is considerably less. You can get a volume table from the Forest Service. The Forest Service table gives you the volume according to the number of usable logs. Usable logs are 16 foot sections. So you would need to divide the tree height into the number of 16 ft. sections in your tree in order to use the table.

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Section Six - Map Activities

Using maps to introduce or reinforce information is a great teaching aid. The following are a number of possible activities in which maps could be utilized in the classroom.

1. A map showing the different Indian tribes is included under the Cayuse section of the Teacher's Guide. Have students plot geographic locations of these tribes onto their own maps. Afterwards, have students perform research on the tribes looking for cultural differences between various tribes and research histories. Compare and discuss.

2. Obtain a map or produce one of the United States from Missouri to the Pacific Coast. As you read from the Oregon Trail diary each day, have student plot the daily travels directly onto the map. At the end of the school year there could be the complete Oregon Trail drawn onto the map. Also, have individual maps that students could plot onto. These individual maps could be filed inside their own Oregon Trail folders.

3. Research the type of animals found at the Mission site. Some examples might be: Coyote, bullsnake, cottontail rabbit, ducks, Canadian geese, garter snake, gophers, Columbian ground squirrels, Eastern grey squirrels, meadowlark, robins, magpies, crow, deer, and red winged blackbird. Draw maps resembling the mission site or surrounding area and using various symbols, note the locations of animal sightings onto the map. Also, habitat locations could be noted. An expansion to this activity might be to include the development of land around the mission site such as nearby neighborhoods, roadways, and malls. Related questions dealing with current development, possible community controls, possible further growth, further planned development problems could lead to continued discussions about land use and planning for further growth.

4. Design and construct a relief map of the general area and show the site of the Mission.

5. Study vegetation and rainfall maps of states along the Oregon trail. Have students transfer these data onto blank state maps. Compare existing vegetation to the existing rainfall and determine whether or not any relationships or patterns in vegetation and precipitation emerge. Regarding precipitation and available vegetation, what states and regions might have been the most difficult to travel through. The easiest? Why?

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Section Seven - Writing/Spelling Words

Writing Ideas

Writing ideas are abundant regarding Whitman Mission. The ideas below are just a sample of what can be done to generate ideas in order to get students started writing on this general theme.

1. Narcissa constantly wrote to her family and friends. Either read aloud to students or have students read some of the letters that Narcissa wrote herself. This will enable students to understand the basic idea of what Narcissa wrote about to others, how she felt about events in her life, etc. Have students pretend that they themselves, are Narcissa or Marcus Whitman and encourage students to write their own personal letters home. When letters are completed, they could be exchanged with another student and responses could also be generated. A continuous dialogue could develop throughout the school year.

2. During the winter months, read from the book, Coyote Was Going There, by Jarold Ramsey. Have students and make up and write down their own stories and legends. (Coyote Stories is the name of a particular character in Indian Legends and should be told only during the slack time of winter. Is it said that, "a snake will crawl up your leg" if told during other seasons.)

3. In the appendix there are Nez Perce language pages. Utilize these and have students formulate stories using the words provided in Nez Perce. These Indian words could be written in combination with English language. Stories could be developed as an Indian legend, if desired.

4. Have students write short stories (individually or as a group project) and then substitute sign language for written words. Students can make up the sign language and perform stories in front of the class (using sign language only). See if other students can figure out the story line.

5. Perform a skit or a play about pioneer or Indian life. Props could be designed and constructed for art activity and music could be taught during music class (if possible to incorporate with other staff).

6. Have students write reports on occupations of yesterday. Obviously, historical occupations were different than today, due in part, to advances in technology. A brainstorming session, followed by a library research activity session could begin this assignment. A variation would be to discuss and develop papers dealing with occupations of today that possibly will not be necessary in another hundred years.

7. Discuss necessary ingredients and steps involved in the preparation of traditional pioneer and Indian foods. Have students write about cooking techniques, create recipes and design steps for preparation and cooking of their dishes.

8. Since Indians had no poetry, have students create songs that express their feelings about nature and the seasons.

SPELLING

SAMPLE SPELLING WORDS FOR CHALLENGE

adobe
agriculture
Alice Clarissa
beads
bitter root
blacksmith
board
bunch grass
camas
Cayuse
cholera
cradleboard
dysentery
emigrant
epidemic
Fort Walla Walla
fur trapper
geese
Great Grave
grist mill
Hudson's Bay
Indian
irrigation
journals
lodge
Marcus
massacre
measles
medicine man
memorial
Memorial Shaft
millpond
mission
missionary
moccasin
Narcissa
Nez Perce
orchard
Oregon
oxen
papoose
Presbyterian
religion
rye grass
Sager
salmon
settlers
sheep
Spalding
spinning
tepee
typhoid
tomahawk
treaty
tule
wagon
Waiilatpu
Whitman
wool
yoke

Some other projects that you can do with spelling could include the following:

1. Word Searches

2. Crossword Puzzles

3. Spelling Bees

4. Syllabication

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Section Eight - Physical Education

TRADITIONAL GAMES

These games may be helpful in planning activities in physical education classes:

Children at Whitman Mission were taught to be active so most of their games were outdoor games and very active. Such games included shinny, throwing pole through rolling hoop, tug of war, blind man's bluff, ball juggling, hopscotch, foot races, wrestling,swimming, etc.. Children made tops and dice out of wood and bone. They teetered on stilts, used beanshooters and flew kites. The Indians were a fun-loving people--great athletes, music lovers and tellers of tall tales. They played handball and kickball, lacrosse, shuffleboard and quoits. They raced on foot and horse. Some games they played for fun; others were sacred and helped avert disaster or heal the sick. Shinny, ring-and-pin, and hoop-and-pole were favorite Indian games.

1. SHINNY
   Games similar to field hockey, uses a leather-covered ball of the same size as that used for cricket and sticks, like golf stick, but not so heavy at the turn. There are two sets of players, each of which have their own base. One on each side is selected as a mounter. He places the ball at his base, and mounts it by driving it as far as he can with a blow of his shinny stick toward the opposite base. Points are scored by driving it all the way to the opposite base.

2. RING-AND-PIN
   For this game, you need seven bones from the feet of deer, strung on a thirty inch thong with a bone needle tied to one end and a piece of buckskin, perforated with one large and several small holes, at the other end. Swinging the seven bones forward and up, the player tries to catch them on the needle. Or he tries to put the needle through a hole in the buckskin. Game is forty points. Threading the first bone gave the player five points, the second bone ten points, etc... The small holes in the buckskin counted four points; the large holes, nine.

3. HOOP-AND-POLE
   You need level ground for this game. The Indians made hoops by soaking, then bending and tying a twig or sapling into a circle twelve inches in diameter. The hoops were wrapped in buckskin. One pole or lance needed for each player. Two at a time compete. One rolls the hoop past his opponent who throws his spear or pole. Impaling the hoop with the spear counted one point. Seven points was game.

Variation: On a l00 foot long course, two players, each having a lance run side by side. One rolls a hoop ahead of them, then they both throw their spears, sliding them across the ground ahead of the hoop. Object is to stop so that it rests with one edge on the pole; this gives the player one point. If the hoop rests over the point of the pole, it scored four points or game. The point of the pole could not go through the hoop.

4. Indians also made darts from corncobs, feathers and sharpened sticks by placing the feather through one end of the corncob and the stick through the other.

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Section Nine - Social Studies

COMPARE AND CONTRAST

There were many differences between the Indian and the white man. By breaking your students into small groups you can assign them a topic and have them do research on their respective topics. Suggestion: It might be a good idea to have various groups research an Indian version of life during the Mission times or present Euro-American version. Afterwards, the two versions couldbe presented, compared, and discussed and writings and murals depicting various topics could be shared with others in the class. This guide contains a Compare & Contrast section that discusses cultural differences which also is included in this section. Other topics of cultural differences and sample questions for students could include the following:

Shelter:

1. What was the primary difference between the Cayuse housing/shelter and that of the coastal or plain Indians?
2. Why did Marcus Whitman use adobe material and not wooden materials for structures built at the mission site?
3. Describe steps necessary to construct adobe bricks.
4. What is tule or bulrush? Where is it found? What is it used for?
5. Why did the Cayuse Indians live in temporary shelters?
6. Did the Cayuse Indians live in shelters during the entire year?

Food:

1. Did the Cayuse farm or cultivate any land?
2. What food did the Cayuse eat at different times/seasons of the year?
3. What did the pioneers eat on the trail?
4. How did the Indians make and maintain their fires? Was this method similar or different from the pioneers' method?

5. How much land did Whitman farm and what did he plant?

6. Why did Marcus Whitman want the Cayuse to farm the land?

7. What is a grist mill? How does it work?

Transportation:

1. How did the Cayuse carry or transport heavy items?

2. What type of tools and living materials did the Indians use?

3. How did the pioneers travel along the Oregon Trail?

4. What changes and improvements were made in the design of the covered wagon throughout the years of use of the OregonTrail?

5. Did travelers along the Oregon Trail ride inside the wagons? Why or why not?

6. How did pioneers travel down the Columbia River or Gorge?

Medicine:

1. What was the name given to the Cayuse Indian Medicine people?

2. What type of training did these medicine people possess?

3. In Cayuse culture, what could ultimately happen to a medicine man if one of their patients died?

4. How much training did Marcus Whitman have in medicine? Is the training Marcus Whitman received comparable to the training a doctor would need to practice medicine today?

5. Explain the medicine procedures that Marcus Whitman used for various illnesses? Are these procedures similar or different that would be used today for the same illnesses?

6. Did these remedies differ from those of the Cayuse Indians? If so, what were the differences?

7. Which medical practices were most effective: Those used by the Cayuse or the whites? Why?

Clothing:

1. What types of clothing did the Cayuse Indians wear?

2. What materials were used to construct Indian clothing?

3. What types of clothing did the pioneers wear?

4. What materials were used to construct pioneer clothing?

5. What colors of natural dyes were available to the Indians and the pioneers? What was used to produce natural dyes?

6. Which type of clothing was more durable and warmer during the winter months--The pioneer or Indian clothing?

7. Was it possible for the pioneers and Indians to obtain pre-made clothing, or was it necessary to make all of their garments?

CULTURAL DIFFERENCES BETWEEN THE MISSIONARIES AND THE CAYUSE

1. The Cayuse believed that their doctors possessed wonderful faculties of conjuration and supernatural power. The missionaries knew that doctors held no supernatural powers.

2. The Cayuse had a custom that if a doctor could not cure a patient then the relatives could seek revenge by killing the doctor (or Medicine Man). The missionaries were saddened by death, but they did not avenge a death by killing the doctor.

3. The Cayuse, especially the wealthy Cayuse, practiced polygamy. The missionaries had only one wife.

4. Cayuse women, or slaves, performed all menial tasks. Missionaries tried to lessen the work load of their wives.

5. The Cayuse was a nomadic tribe. Their concept of land ownership differed from the whites. They had loosely defined tribal boundaries and each band, or family group, had even more loosely defined boundaries. The Cayuse hunted and gathered food from the land. Fences and agriculture were foreign to their nature. Also, work was for slaves and inferior tribes. After getting the horse, the Cayuse became shrewd traders and, consequently, they traded more and hunted less. Missionaries glorified work. They put up fences and they farmed the land. The

Indians did not understand why they could not harvest the crops since they were grown on Cayuse land.

6. The Cayuse revered the land and its natural features; everything had a meaning in their legends and religion. The missionaries used the land for cultivation and profit.

7. The Cayuse believed in dreams and magic. They thought the missionaries would bring special magic to them. When no magic appeared, they thought the missionaries were saving it all for themselves. The missionaries believed in the saving grace of Jesus Christ, and in hard work.

When the Indians moved camp they packed their belongings on horses.

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Most settlers used wagons to haul their belongings over the Oregon Trail.

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Section Ten - Appendix

Recipes

Sarah Smith's Meat Pies

1 pound ground beef
Pastry sufficient for 2 crusts (About what you would use for a 2 crust pie).

Cook ground beef, breaking apart as it cooks, until it starts to lose its red color. Salt and pepper to taste.

Make your favorite pastry crust. Divide into 2 parts. Roll each part into a circle about 10 inches in diameter. Place on baking sheet. Spoon 1/2 of meat mixture over 1/2 of each circle leaving a 1 inch border around edge (Figure 1).

Figure 1

Figure 2

Moisten edge of pastry with water, fold unfilled half over filling, press edges together well to seal. Cut 3 or 4 slits in top to allow steam to escape (Figure 2). Repeat with other pastry circle. Bake at 350 degrees for about 20 minutes or until nicely browned. Serves 4.

Narcissa's Camp Bread

1 cup flour
1/2 cup water
fat for frying

Mix water and flour together. Stir and knead to form a dough free from lumps. Turn onto a lightly floured board, pat into a rough square about 1/2 inch thick. Cut into about 2 inch squares.

Melt fat (shortening, bacon fat, beef tallow, etc.) in heavy skillet (or dutch oven). Use enough to give the bottom a good coating. When a drop of water sizzles in fat, place dough square in fat. Cook at medium heat until lightly browned, turn and cook on other side. Serve at once.

The addition of 1 1/2 teaspoon baking powder and 1/2 teaspoon salt will give our modern tastes a more palatable product. Mix and cook in the same way as described above.

Sarah Smith's Buffalo Gravy

In a heavy skillet or dutch oven brown 1 pound of ground beef (or buffalo), breaking apart into chunks as it cooks. Cook until meat loses its red color. Salt and pepper to taste.

Stir in 4 tablespoons flour. Stirring constantly, add 2 cups of milk. Cook until thickened. If too thick, add a little more milk. Adjust seasoning if necessary.

Sarah and her friends ate this dish plain, but you might like to try it served over hot toast biscuits, or in a baked potato.

Serves 4.

Books

TITLE	AUTHOR	COST	CLASSROOM USE
Wagon Trail Travels	T. Farnham	$3.00	Morning Diary/Seat work
Letters of Narcissa Whitman, 1836-1847	Narcissa Whitman/Ye Galleon Press	$19.95	Reading/Writing
Oregon Trail Dangers and Dreams	Jane Kurtz	$3.75	Various Activities and Indian Chief's names
Historical Walla Walla Valley	Maxey	$2.00	Indian Words
The Cayuse Indians	Ruby & Brown	$9.95	Indian Names/History
Coyote Was Going There	Jarold Ramsey	$17.95	Reading/Writing
Cobblestone Magazine		12 issues -- $22.95 per year	Class reading

The above books and others can be found at our bookstore on the web or the Whitman Mission Museum. It would be helpful to have these books on hand for reference purposes. Many of the books can be read by your students and will provide ideas for them to write their own legends and pioneer stories.

Please print the order form to order any of the items listed. An order form may also be obtained by calling (509)522-6360 or writing:

Whitman Mission National Historic Site
Rt.#2, Box 247
Walla Walla, WA 99362

AUDIO-VISUALS AVAILABLE FOR LOAN TO SCHOOL GROUPS - 16 MM/SOUND AND 1/2" VHS VIDEO CASSETTE

TITLE	LENGTH	DESCRIPTION
THE WHITMANS AND WAILLATPUS	14 Minutes	The story of Whitman Mission and the Waiilatpu Indians as seen through the eyes of children. Although designed for children, the film has been well received by adults. It deals with the major significance of the Waiilatpu area.
A MEMORY RETRIEVED	10 minutes	A film detailing the construction of the covered wagon which is displayed at the Whitman Mission National Historic Site
JOURNALS OF LEWIS & CLARK	27 minutes	This film tells the story of the Lewis & Clark expedition which began near St. Louis in 1804 and follows them until they reach the Pacific Ocean in 1805. An excellent movie for groups studying Northwest History.
ECHOES OF THE PAST	20 minutes	Documents Nez Perce culture, past and present
LAST SALMON FEAST OF THE CELILO'S	17 minutes	This film documents the last Salmon feast held before Celilo Falls was covered by water backed up by The Dalles Dam
PORTRAIT OF A PEOPLE	15 minutes	Official park film of the Nez Perce National Historic Park
THE OREGON TRAIL	32 minutes	Video describing what people saw as they crossed the most famous trail.
THE PONY EXPRESS	16 minutes	The story about the Pony Express.

** *In order to request films, please write to the following address:*

Whitman Mission National Historic Site
Route 2 Box 247
Walla Walla, WA 99362
If you wish to call, our phone number is (509) 522-6360